LIBRARY COPY

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIX—No. 10 **August, 1951**

OUR philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. —W.Q.J.

CONTENTS

RENEWING MODES OF TRUTH....433
PRINCIPLES AND THEIR REPRESENTATIVES....437
FROM "THE OCCULT WORLD"....438
A TRAVELER'S NOTES....446
"THE GITA"—INFORMAL ESSAYS....449
YOUTH-COMPANIONS ASK— 453
MASTERS—THE FICTION AND THE FACT....456
DO WE WORK FOR HUMANITY?....461
THE NOTION OF H.P.B.'S "MISTAKES"....462
THE ETERNAL VERITIES....467
PRIVATE LIVES AND NATIONAL KARMA....469
ON THE LOOKOUT....470

$3.50 per Annum *35 Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U.S.A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by the Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A. which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(a) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

1875 - 1950

THE THEOSOPHICAL MOVEMENT, a revised edition of the history and survey first published in 1925, is now available to students and inquirers.

Revised and largely rewritten in the light of another quarter century of theosophical activities, this book will furnish newcomer and student alike with the materials for estimating the life and work of H. P. Blavatsky and Wm. Q. Judge, and the course of events in the Theosophical Society they founded—with Col. H. S. Olcott—in 1875. The bifurcations and schisms which began while the Founders were still on the scene, and multiplied considerably afterward, are here traced with the help of the principles set forth in the theosophical literature itself, so that the reader has the evidence from which to decide for himself what may be the meaning of the present theosophical movement. It is felt that just as Theosophy is a world-philosophy, so the Theosophical Movement, wherever it is to be discerned, is the cause of humanity, first, last, and all the time, and as such has a claim upon the attention of theosophists and non-theosophists alike.

350 pages.....$5.00

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

THE UNITED LODGE OF THEOSOPHISTS,
"Maitri-Bhavan"
15, Sir Krishna Rao Road,
Basavangudi Bangalore City.

LIBRARY COPY

ॐ

Thou canst not travel on the Path before thou hast become that Path itself.
—*The Voice of the Silence*

THEOSOPHY

Vol. XXXIX **August, 1951** **No. 10**

RENEWING MODES OF TRUTH

IN one of his *Forum* answers to questions, Mr. Judge suggested that there were far too many books on "occult" subjects—"superfluous books" was the expression he used—and he went on to say, "If I had a youth to train in that department, I should confine him to the *Bhagavad-Gita,* the *Upanishads,* and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles found in them to every circumstance and to his own life and thought."

Taken by itself, this statement might seem to some to represent a "narrow" outlook—narrower, in fact, than the course followed by Mr. Judge himself, for was he not an indefatigable writer and contributor to the Theosophical journals of his time? But perhaps we should distinguish between what Mr. Judge would have regarded as forming an "ideal" Theosophical education and what were the particular needs of his epoch. At the beginning of the seventh year of the *Path,* the magazine of which he was editor, he concluded the opening editorial:

> Once more, too, the editor declares he sees no excuse for the existence of this or any other magazine. He wearies of the eternal printing that goes on, for there is nothing new under the sun and we are like squirrels repeating the words spoken by bodies long since dead which were inhabited by ourselves whom now we fail to recognize. But since this is the age of black on white impressed by machinery, we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.

Here, Mr. Judge, as editor, resembles somewhat Plato's "Guardians," the philosopher-kings who should rule the ideal city-state, but who would be worthless as rulers if they felt any personal desire to govern the lives of other men. The best ruler is a reluctant ruler—a man who despises personal power and, if forced to use it to remain in office, will rather resign. Or, he is like Krishna, when he declares in the *Bhagavad-Gita*—

> There is nothing, O son of Pritha, in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action. If I were not indefatigable in action, all men would presently follow my example, O son of Pritha. If I did not perform actions these creatures would perish; I should be the cause of confusion of castes, and should have slain all these creatures.

In both these passages—from Plato and from the *Gita*—is suggested the character of the true teacher. He is one who gives new currency to old truth, who turns to a new angle of vision the kaleidoscope of human perception. He does not fancy that he has found out something "new"; for him, it is enough of an achievement to show the relationship between truths that have always been known, and circumstances which, because of their complexity or apparent novelty, seem to be "different" from what men have experienced in the past.

This, indeed, is the great project of the Theosophical Movement. To undertake it is to swallow one's pride, to set aside the assumption that the whole vast universe has been waiting for precisely those revelations which we, in our unique understanding, are empowered to make; it is to be willing to go to school to the ancients—or rather, to the timeless teachers whose aphorisms and injunctions are contemporary in every age.

The task, of course, is to see *how* they are contemporary. How, for example, is one to relate the utterly simple teachings of the Buddha, concerning the four modes of Truth, to what we are pleased to call "modern problems"? In *The Voice of the Silence,* the victorious disciple is thus addressed:

> Hast thou not passed through knowledge of all misery—truth the first?
>
> Hast thou not conquered the Maras' King at Tsi, the portal of assembling—truth the second?

Hast thou not sin at the third gate destroyed, and truth the third attained?

Hast thou not entered Tau, the "Path" that leads to knowledge —the fourth truth?

There may be a way of connecting the temptations of Mara's host with the woes of the modern world, but it is certainly not evident on the surface of things. In fact, contemporary definitions of the things which are regarded as important have little or nothing to do with the private moral psychology of the individual. They are rather concerned with wars and rival imperialisms, with the conflict of economic and political ideologies, and with frustrations and neuroses. The argument against Buddha's teaching is the same as the argument against Plato, against all the ancient philosophers and religious reformers who were primarily concerned with individual growth to spiritual knowledge and self-mastery. The world has changed, men say, and the moral verities of the past—if they ever applied—apply no longer.

The task, then, of the lover of the ancients, is to prove to himself that the ethical precepts of the *Gita, The Voice of the Silence,* and the *Upanishads* are indeed made of the substance of moral science, and are much more than moralizing, even if sublime moralizing. It is easy enough to maintain a psychic allegiance to the devotional mood, but difficult to inform one's devotion with the larger validity which grows out of comprehensive understanding of the sorrows of *this* age, the special character of its temptations, and the practice of a discipline which wears away cultural as well as personal delusions.

For ours is an age when men's sins are largely unconscious because they are mere participations in the common misconceptions of the time. It is for this reason that our great wars are mostly slaughters of the innocent, that "circumstances" and "conditionings" are the great enemy of human happiness, and that for the ideas of individual growth and development have been substituted the technology of "adjustment" and "training" for a vocation.

The individual cycle of egoic experience—that of passing through the gamut of sorrow, of reaching the nadir of disillusionment, and the slow climb to dispassionate understanding—has somehow been collectivized in our age. It is even possible for those who regard themselves as earnest disciples to be haunted by the collectivist delu-

sion, to imagine that by associating themselves with seekers after truth, the crucial psychological experience of facing oneself, wholly and finally alone, may be dispensed with. Yet this evasion—justified, perhaps, by a rejection of religiosity and the sin-and-salvation slogans of doctrinal religion—is precisely the reaction which must be overcome, if the old religion of nature is to be born again on earth.

"Knowledge of all misery" must include even the pain of foregoing the last atom of self-righteousness. Only the man who is no longer willing to bolster his psyche by seeming always to be in agreement with the "right people" is ready for the cycle of individuation which is the beginning of genuine brotherhood. So long as the personality finds a special comfort in "the truth," the truth remains to be discovered. So long as "the teaching" will serve to confirm our special idiosyncrasies and pet theories, it is not the teaching, but our private sectarian version of it.

Some imagine that it is their virtues which protect them from the temptations of Mara. Not virtue, but love of the whole of life, and knowledge of the fullness of meaning in life's experiences accomplish the real victory—the victory which commands every human power while shutting out and condemning no natural process in its fitting place. The portal of assembling is in truth the portal of entry into a more profound understanding of the weaknesses of the psychic man—the man who wants to cheat his way into Swarga merely by obeying rules, without looking into every dark corner of his own human nature, and knowing it for what it is.

The destruction of sin—who cares about sin, these days? And yet the sins of partisanship, of conventional hypocrisy, of convenient conformity and tolerance of systematic deception of the people—which the people have suffered for so long that the outrage is now unintentional—these are the crimes which unbind the will of man and make him into a medium for every gust of passion, a victim for every novel self-indulgence. So many are willing to practice self-control in the ways that are easy for them; and, being successful, they acquire an appetite for virtue. But the appetite is what is wrong—that, and the resentment they harbor toward other virtues which they are discovered not to possess at all.

Alas for the love of formulas, those petty rules which make men imagine that the truths of one generation are lost and meaningless

to the next! It is the generation which must master the truths as they appear in each extension of time, not the truths which must be refurbished.

To enter Tau, the Path that leads to knowledge, is a step which requires the strength and the courage to undergo the paroxysm of self-conscious birth. It will include what some have called the "higher carelessness," and doubtless involve a kind of "thrashing around" that will bewilder and deter less sturdy souls. The act of becoming has always been a struggle—it is, in fact, the supreme drama of existence, in which the entire manvantara is engaged. It is the Ragnarok of the personality, the Mahabharata of the soul. It would be foolish to expect anything less than a tremendous stirring of the nature, and an incalculable displacement of every psychic deposit and complacency.

Yet it is this, in the quiet moments of self-perception, that we hunger for. It is this, when the clouds of self-esteem are parted, that we see awaiting on the horizon, and make compact with our hearts to travel on.

Principles and Their Representatives

The most mischievous tendency of society is to confound general principles with individual merit, and to excuse oneself for disloyalty to ideals on the score of shortcomings in individual representatives of those aspirations. In no movement of modern times has this been more viciously evident than in that which *Lucifer* and its sister magazines represent. Frequently the aims and objects of the Theosophical movement have been quite ignored when it was a question of the merit or demerit of its conductors. The immorality or virtue of a theosophical leader no more affects the truth of theosophical ideas, than the mendaciousness and dishonesty of Francis, Lord Bacon, do the intellectual value of the contents of his *opus magnum.* Theosophists are all aware of the fact that the birth and development of our Society trace back to alleged hidden springs of influence and surveillance. Yet the vitality of such a source neither adds to, or depreciates in the smallest degree the value of the ideas, principles and facts which have been spread throughout the world.

—H. P. Blavatsky in *Lucifer,* September, 1888

FROM "THE OCCULT WORLD"

II

HAVING disposed of personal motives, let us analyze your terms for helping us to do public good. Broadly stated, these terms are—first, that an independent Anglo-Indian Theosophical Society shall be founded through your kind services, in the management of which neither of our present representatives shall have any voice, and second, that one of us shall take the new body 'under his patronage,' be 'in free and direct communication with its leaders,' and afford them 'direct proof that he really possessed that superior knowledge of the forces of Nature and the attributes of the human soul which would inspire them with proper confidence in his leadership.' I have copied your own words so as to avoid inaccuracy in defining the position.

"From your point of view, therefore, those terms may seem so very reasonable as to provoke no dissent, and, indeed, a majority of your countrymen—if not of Europeans—might share that opinion. What, will you say, can be more reasonable than to ask that that teacher anxious to disseminate his knowledge, and pupil offering him to do so, should be brought face to face, and the one give the experimental proof to the other that his instructions were correct? Man of the world, living in, and in full sympathy with it, you are undoubtedly right. But the men of this other world of ours, untutored in your modes of thought, and who find it very hard at times to follow and appreciate the latter, can hardly be blamed for not responding as heartily to your suggestions as in your opinion they deserve. The first and most important of our objections is to be found in our *rules.* True, we have our schools and teachers, our neophytes and 'shaberons' (superior adepts) and the door is always opened to the right man who knocks. And we invariably welcome the new comer; only, instead of going over to him, he has to come to us. More than that, unless he has reached that point in the path of occultism from which return is impossible by his having irrevocably pledged himself to

---

NOTE.—This installment of extracts from A. P. Sinnett's book continues the second letter received from the Adept who, through H. P. Blavatsky, undertook to answer Sinnett's questions on the philosophy of Theosophy and the purposes and methods of the Theosophical Movement. The passages in quotations are from the Master's letters.

our Association, we never—except in cases of utmost moment—visit him or even cross the threshold of his door in visible appearance.

"Is any of you so eager for knowledge and the beneficent powers it confers, as to be ready to leave your world and come into ours? Then let him come, but he must not think to return until the seal of the mysteries has locked his lips even against the chances of his own weakness or indiscretion. Let him come by all means as a pupil to the master, and without conditions, or let him wait, as so many others have, and be satisfied with such crumbs of knowledge as may fall in his way. And supposing you were thus to come, as two of your own countrymen have already—as Madame B. [H. P. Blavatsky] did and Mr. O. [H. S. Olcott] will—supposing you were to abandon all for the truth; to toil wearily for years up the hard, steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your heart the secrets entrusted to you as a trial; had worked with all your energies and unselfishly to spread the truth and provoke men to correct thinking and a correct life—would you consider it just, if, after all your efforts, we were to grant to Madame B., or Mr. O. as 'outsiders' the terms you now ask for yourselves? Of these two persons, one has already given three-fourths of a life, the other six years of manhood's prime to us, and both will so labour to the close of their days; though ever working for their merited reward, yet never demanding it, nor murmuring when disappointed. Even though they respectively could accomplish far less than they do, would it not be a palpable injustice to ignore them in an important field of Theosophical effort? Ingratitude is not among our vices, nor do we imagine you would wish to advise it.

"Neither of them has the least inclination to interfere with the management of the contemplated Anglo-Indian Branch, nor dictate its officers. But the new Society, if formed at all, must, though bearing a distinctive title of its own, be, in fact, a branch of the parent body, as is the British Theosophical Society at London, and contribute to its vitality and usefulness by promoting its leading idea of a Universal Brotherhood,* and in other practicable ways.

---

*"The term 'Universal Brotherhood'," the Adept writes in another letter, "is no idle phrase. Humanity in the mass has a paramount claim upon us, as I try to explain in my letter to Mr. Hume, which you had better ask the loan of. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept.*"—Eds.

"Badly as the phenomena may have been shown, there have still been, as yourself admit, certain ones that are unimpeachable. The 'raps on the table when no one touches it,' and the 'bell sounds in the air,' have, you say, always been regarded as satisfactory, &c, &c. From this, you reason that good test phenomena 'may easily be multiplied *ad infinitum.*' So they can—in any place where our magnetic and other conditions are constantly offered, and where we do not have to act with and through an enfeebled female body, in which, as we might say, a vital cyclone is raging much of the time. But imperfect as may be our visible agent, yet she is the best available at present, and her phenomena have for about half a century astonished and baffled some of the cleverest minds of the age. . . ."

[*A. P. Sinnett next describes the "brooch phenomenon," which occurred during a picnic attended by Mme. Blavatsky and several other guests. A favorite brooch of Mrs. Sinnett's, left on her dressing table, was made to materialize inside her jampan cushion, together with the note given below. Mr. Sinnett observes, with respect to this demonstration, "It would have been impossible to invent or imagine a proof of occult power, in the nature of mechanical proofs, more irresistible and convincing than this incident was for us who had personal knowledge of the various circumstances described. . . . All through, it bore indirect reference to the conversation that had taken place at our dinner-table the previous evening."*—EDS.]

"My 'Dear Brother,'—This brooch, No. 2, is placed in this very strange place, simply to show you how very easily a real phenomenon is produced, and how still easier it is to suspect its genuineness. Make of it what you like, even to classing me with confederates.

"The difficulty you spoke of last night with respect to the interchange of our letters, I will try to remove. One of our pupils will shortly visit Lahore and the N.W.P. [North West Province]; and an address will be sent to you which you can always use; unless, indeed, you really would prefer corresponding through—pillows! Please to remark that the present is not dated from a 'Lodge,' but from a Kashmere valley."

The incidents of the day [Sinnett continues] were not quite over, even when the brooch was found; for that evening, after we had gone home, there fell from my napkin, after I had unfolded it at dinner,

a little note. . . , part of which I am impelled to quote, for the sake of the allusion it contains, to occult *modus operandi.* I must explain that, before starting for the hill, I had penned a few lines of thanks for the promise contained in the note then received as described. This note I gave to Madame Blavatsky, to despatch by occult methods if she had an opportunity. . . . She got rid of the note, occultism only knows how. This circumstance had been spoken of at the picnic; and as I was opening the note found in the pillow, someone suggested that it would, perhaps, be found to contain an answer to my note just sent. It did not contain any allusion to this, as the reader will be already aware.

The note I received at dinner-time said:—"A few words more. Why should you have felt disappointed at not receiving a direct reply to your last note. It was received in my room about half a minute after the currents for the production of the pillow *dak,* had been set ready, and in full play. And there was no necessity for an answer. . . ."

It seemed to bring one in imagination one step nearer a realization of the state of the facts to hear "the currents" employed to accomplish what would have been a miracle for all the science of Europe, spoken of thus familiarly.

A miracle for all the science of Europe, and as hard a fact for us, nevertheless, as the room in which we sat. We knew that the phenomenon we had seen was a wonderful reality; that the thought-power of a man in Kashmir had picked up a material object from a table in Simla, and, disintegrating it by some process of which Western science does not yet dream, had passed it through other matter, and had there restored it to its original solidarity, the dispersed particles resuming their precise places as before, and reconstituting the object down to every line or scratch upon its surface. (By-the-by, it bore some scratches when it emerged from the pillow which it never bore before—the initials of our friend.) And we knew that written notes on tangible paper had been flashing backwards and forwards that day between our friend and ourselves, though hundreds of miles of Himalayan mountains intervened between us, and had been flashing backwards and forwards with the speed of electricity. And yet we knew that an impenetrable wall, built up of its own prejudice and obstinacy, of its learned ignorance and polished dulness, was established round the minds of scientific men in the West,

as a body, across which we should never be able to carry our facts and our experience. And it is with a greater sense of oppression than people who have never been in a similar position will realize, that I now tell the story I have to tell, and know all the while that the solemn accuracy of its minutest detail, the utter truthfulness of every syllable in this record, is little better than incense to my own conscience—that the scientific minds of the West with which of all cultivated minds my own has hitherto been most in sympathy, will be closed to my testimony most hopelessly. "Though one should rise from the dead," etc. It is the old story. It is the old story, at all events as regards the crashing results on opinion which such evidence as that I have been giving, ought to have. The smile of incredulity which thinks itself so wise and is so foolish, the suspicions which flatter themselves they are so cunning, and are really the fruit of so much dulness, will gleam over these pages, and wither all their meaning—for the readers who smile. * * *

Madame Blavatsky had been deeply hurt by the behaviour of some incredulous persons at Simla whom she had met at our house and elsewhere, who, being unable to assimilate the experience they had had of her phenomena, got by degrees into that hostile frame of mind which is one of the phases of feeling I am now used to seeing developed. Perfectly unable to show how the phenomena can be the result of fraud, but thinking that, because they do not understand them, they must be fraudulent, people of a certain temperament become possessed with the spirit which animated persecution by religious authorities in the infancy of physical science. And, by a piece of bad luck, a gentleman who was thus affected was annoyed at a trifling indiscretion on the part of Colonel Olcott, who, in a letter to one of the Bombay papers, quoted some expressions he had made use of in praise of the Theosophical Society and its good influence on the natives. All the irritation thus set up, worked on Madame Blavatsky's excitable temperament to an extent which only those who know her will be able to imagine. The allusions in Koot Hoomi's letter will now be understood. After some reference to important business with which he had been concerned since writing to me last, Koot Hoomi went on:—

"You see, then, that we have weightier matters than small societies to think about; yet the Theosophical Society must not be neglected.

The affair has taken an impulse which, if not well guided, might beget very evil issues. Recall to mind the avalanches of your admired Alps, and remember that at first their mass is small, and their momentum little. A trite comparison, you may say, but I cannot think of a better illustration when viewing the gradual aggregation of trifling events growing into a menacing destiny for the Theosophical Society. It came quite forcibly upon me the other day as I was coming down the defiles of Konenlun—Karakorum you call them—and saw an avalanche tumble. I had gone personally to our chief . . . . and was crossing over to Lhadak on my way home. What other speculations might have followed I cannot say. But just as I was taking advantage of the awful stillness which usually follows such cataclysms, to get a clearer view of the present situation, and the disposition of the 'mystics' at Simla, I was rudely recalled to my senses. A familiar voice, as shrill as one attributed to Saraswati's peacock—which, if we may credit tradition, frightened off the King of the Nagas—shouted along the currents—'. . . Koot Hoomi come quicker and help me!' and in her excitement, forgot she was speaking English. I must say that the 'Old Lady's' telegrams do strike one like stones from a catapult!

"What could I do but come? Argument through space with one who was in cold despair and in a state of moral chaos, was useless. So I determined to emerge from a seclusion of many years, and spend some time with her to comfort her as well as I could. But our friend is not one to cause her mind to reflect the philosophical resignation of Marcus Aurelius. The Fates never wrote that she could say:—'It is a royal thing when one is doing good to hear evil spoken of himself.' I had come for a few days, but now find that I myself cannot endure for any length of time the stifling magnetism even of my own countrymen. I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of their sacred temple. I have heard an English-speaking Vakil declaim against Yog Vidya and Theosophy as a delusion and a lie, declaring that English science had emancipated them from such degrading superstitions, and saying that it was an insult to India to maintain that the dirty Yogees and Sannyasis knew anything about the mysteries of Nature, or that any living man can, or ever could, perform any phenomena. I turn my face homeward tomorrow.

". . . . I have telegraphed you my thanks for your obliging compliance with my wishes in the matter you allude to in your letter of the 24th. . . . Received at Amritsur, on the 27th, at 2 P.M. I got your letter about thirty miles beyond Rawul Pinder, five minutes later, and had an acknowledgement wired to you from Jhelum at 4 P.M. on the same afternoon. Our modes of accelerated delivery and quick communications* are not, then, as you will see, to be despised by the Western world, or even the Aryan English-speaking and skeptical vakils.

"I could not ask a more judicial frame of mind in an ally than that in which you are beginning to find yourself. My brother, you have already changed your attitude toward us in a distinct degree. What is to prevent a perfect mutual understanding one day? . . . . It is not possible that there should be much more at best than a benevolent neutrality shown by your people toward ours. There is so very minute a point of contact between the two civilizations they respectively represent, that one might almost say they could not touch at all. Nor would they, but for the few—shall I say eccentrics?—who, like you, dream better and bolder dreams than the rest, and, provoking thought, bring the two together by their own admirable audacity."

The letter before me at present [writes Sinnett] is occupied so much with matters personal to myself, that I can only make quotations here and there; but these are specially interesting, as investing with an air of reality subjects which are generally treated in vague and pompous language. Koot Hoomi was anxious to guard me from idealizing the Brothers too much on the strength of my admiration for their marvellous powers.

"Are you certain," he writes, "that the pleasant impression you now may have from our correspondence would not instantly be destroyed upon seeing me? And which of our holy *shaberons* has had the benefit of even the little university education and inkling of European manners that has fallen to my share? An instance: I desired Madame Blavatsky to select, among the two or three Aryan Punjabees who study Yog Vidya and are natural mystics, one whom, without disclosing myself to him too much, I could designate as an agent between

*Many old Indians, and some books about the Indian Mutiny, take note of the perfectly incomprehensible way news of events transpiring at a distance would sometimes be found to have penetrated the native bazaars before it had reached the Europeans at such places by the quickest means of communication at their disposal. . . . [A.P.S.]

yourself and us, and whom I was anxious to dispatch to you with a letter of introduction, and have him to speak to you of Yoga and its practical effects. This young gentleman, who is as pure as purity itself, whose aspirations and thoughts are of the most spiritual, ennobling kind, and who, merely through self-exertion, is able to penetrate into the regions of the formless world—this young man is not fit for a drawing-room. Having explained to him that the greatest good might result for his country if he helped you to organize a branch of English mystics, by proving to them practically to what wonderful results led the study of Yog, Madame Blavatsky asked him, in guarded and very delicate terms, to change his dress and turban before starting for Allahabad; for—though she did not give him this reason—they were very dirty and slovenly. You are to tell Mr. Sinnett, she said, that you bring him a letter from the Brother, with whom he corresponds; but if he asks you anything either of him or the other Brothers, answer him simply and truthfully that you are not allowed to expatiate upon the subject. Speak of Yog, and prove to him what powers you have attained. This young man who had consented, wrote later on the following curious letter:—'Madame,' he said, 'you who preach the highest standard of morality, of truthfulness, etc., you would have me play the part of an imposter. You ask me to change my clothes at the risk of giving a false idea of my personality and mystifying the gentleman you send me to. . . . .' Here is an illustration of the difficulties under which we have to labour. Powerless to send you a neophyte before you have pledged yourself to us, we have to either keep back or despatch to you one who, at best, would shock, if not inspire you at once with disgust." . . . In a guarded way Koot Hoomi said that as often as it was practicable to communicate with me, "whether by dreams, waking impressions, letters (in or out of pillows) or personal visits in astral form, it will be done. But remember," he added, "that Simla is 7,000 feet higher than Allahabad, and the difficulties to be surmounted at the latter are tremendous." To the ordinary mind, feats of "magic" are hardly distinguishable by degrees of difficulty, and the little hint contained in the last sentence may thus help to show that, magical as the phenomena of the Brothers appear (as soon as the dull-witted hypothesis of fraud is abandoned), they are magic of a kind which is amenable to its own laws.

A TRAVELER'S NOTES

Journeys through the Scriptures

"Thyself and mind, like twins upon a line, the star which is thy goal burns overhead. The three that dwell in glory and bliss ineffable, now in the world of Maya have lost their names. They have become one star, the fire that burns but scorches not, that fire which is the Upadhi of the Flame." —*Voice of the Silence*

"Having kindled a triple Nachiketas-fire having known that triad,
He, knowing thus, builds up the Nachiketas-fire—
He, having cast in advance the bonds of death,
With sorrow overpassed, rejoices in the heaven-world. . . ."
—*Katha-Upanishad*

"This is the law of the burnt offering: It *is* the burnt offering because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. . . . The fire shall ever be burning upon the altar; it shall never go out."
Leviticus, VI: 9 to 13

WHEREVER a pilgrim has rested on the way-side, we find signs of his passage in a heap of ashes. To prepare his meal, to warm himself during the night, he has performed the act of kindling a fire, an act towards which he was involuntarily urged by "the qualities which spring from nature." As the pilgrim was caring for his bodily needs and reviewing his day, his mind was engaged in preparation for the morrow, while in his heart he knew and thought of the goal towards which the necessary steps were leading him. When he turned *in* for sleep, the fire was still burning to protect him from the possible dangers of the wilderness. When he turned *out* at dawn, all that had been effort and work the previous day was carried away by the winds. In the fire of action, that which sustained life was reduced to ashes. The pilgrim was on his way once more, enriched by the knowledge of yesterday.

This image of the Path offers a practical explanation of the teaching of the *Gita* as explained in Chapter III and condensed in *The Secret Doctrine* in this quotation:

"The fire of knowledge burns up all action on the plane of illusion; therefore those who have acquired it and are emancipated, are called 'Fires'." (*S.D.* I, 87.)

Considering that to create a fire, to sustain and use it one must *attend* it, being careful not to burn oneself, we understand why the views of the false ascetic who failed in this three-fold action, must be but partial. We do not free ourselves from actions by refusing to perform them. But we *can* burn *all* actions in serving Life, and in burning these actions as we go along "with the fire of knowledge *on the plane of illusion,*" we consume the bonds of Karma. The plane of illusion is the transitory and the evanescent that changes constantly, while WE remain the same in endeavour. The Soul exists as One throughout all changes and uses them to gather from each its honey and its dew. The Pilgrim ever *renounces* his rest to pursue his pilgrimage. In this understanding, another verse yields further meaning:

"The One becomes the two, the *Open* and the *Secret.* The first one leadeth to the goal, the second to self-immolation."

There are two Paths in One, and at both *"beginning,"* or *"end"* (both being but figures of speech) the Path becomes two-fold within Itself. In fact, it has never ceased to be dual since from Unity sprang the duality of Manifestation: the road must have two sides. The "Open" and the "Secret" Way are as the twins of Good and Evil—the progeny of Space and Time under the sway of Maya (*S.D.* II, 96). One cannot travel on one without including the other; neither of them would exist were it not for the "one hidden absolute existence which contains in itself the noumena of all realities" (*S.D.* I, 39). We could say that, physically, the body of man itself requires two legs to advance. The alternating yet simultaneous steps lead a man onwards; there is harmony in the balance of his gait. This harmony is sustained by the dual beating of the heart and by the work of the two lungs inhaling from Space "Alaya," that which enables the blood to be regenerated. The process is continuous.

Matter (or the open Path) is the vehicle for the manifestation of the *Soul* (the Pilgrim) on this *"Way"* of existence (or the Secret Path), and the *Soul* is the vehicle on a higher plane for the manifestation of *Spirit* (or the Goal reached by the Path), and these three are synthesized by *Life* (or Space) which pervades them all (*S.D.* I, 49). The One Life and Alaya are blended in their Everlasting Essence. They are ONE. The One Life penetrates Nature and the Universes in Space and within It throbs Alaya, or the Soul of the

worlds; eternal and changeless in essence, they yet periodically transform their aspects with regard to the lower planes (*S.D.* I, 48-9). The sights of the road never remain the same.

What is the position of the pilgrim towards these? That of a pupil, that of a master, that of a teacher. For the Pilgrim, servant of Yoga, devoted to expressing skill in action, becomes able, through his consecrated effort, service and meditation, to merge in the essence of Alaya—*which is also his.* For "Alaya is both the Universal Soul and the Self of a progressed adept" (*S.D.* I, 48-9). The pilgrim first learns his lessons from Nature, then masters them. As each course is ended, he must teach what he has assimilated. Innumerable are the gradations on the Way. Through the fields of Being, from halt to halt, ever renewing his efforts towards an ideal goal, the pilgrim goes on. . . . Past and Future are contained in the regular cadence of his steps. In his heart burns a steady flame and his gaze is fixed on the "Star" which guides him, "the star which is his goal." The three that "dwell in glory and bliss ineffable now in the world of Maya have lost their names." What are these three? His consciousness, his Soul perception, the Light which shines at the center of his being. His body is but the bearer of the world of the Spirit into the life of the Earth.

"Like sweetness pervading the milky Ocean on both shores and in the centre, I pervade everything. Whoever, by devotion, destroys duality between himself and everything else, from the smallest animalcule to the highest being, in whose heart faith has become firm, so that he seeks nothing in this world except Myself, reaches Me. Burning wood ceases to be wood and becomes fire. . . . The final Unity is attained."—*Dnyaneswari*

MAN'S TITLE TO KNOWLEDGE

It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man, will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good . . . is not worthy of becoming higher in knowledge than his neighbor. —A Master's letter

THE "GITA"—INFORMAL ESSAYS

On Everyday Questions

STUDENTS of the *Gita* may have often reflected on the two principal varieties of contemplative opportunity presented by Krishna's discourse. Sometimes, as was the case with the Ashwattha tree symbolism of Chapter the Fifteenth, a single mental image recommends itself as a seed for meditation—from it one is able to develop all manner of pertinent psychological and moral analogies. This type of study may be called aphoristic, for it begins with a single phrase rather than a complicated concept. Mantrams and symbols belong to this category, and provide points of departure for protracted contemplation. Yet it is doubtful if a *Gita* student ever penetrates the deepest meaning of a particularly significant phrase unless some previous attempt has been made to grasp the broad philosophical significance of an entire chapter or section. We need a frame of reference to aid our reflection about the mantram or symbol. Few Roman Catholics, for instance, would make much of the Ashwattha symbol, so far from Krishna's mode of thinking would their habitual theologizing have taken them.

This and similar illustrations are but "personal" reminders of the meaning of some of H. P. Blavatsky's statements in *The Secret Doctrine*—as that in our thinking we always must proceed from the macro-cosmic view—the general—to the micro-cosmic, or particular. But Mme. Blavatsky also insists that Theosophy is a discipline in inductive as well as deductive reasoning; finally, that until we have mastered the essential ingredients of both methods we can pursue neither with clarity.

Chapter the Sixteenth, entitled "Devotion Through Discriminating Between Godlike and Demoniacal Natures," especially enjoins comprehensive rather than particularized thought. It leads us to ask ourselves broad questions far more easily than it leads to specific answers, though this, in turn, can subsequently deepen our passion for investigating the more detailed considerations of psychology.

Turning the pages of Chapter Sixteen in even the most cursory manner should reveal the existence of an intriguing large-scale puz-

zle: why does Krishna occupy but a single lengthy sentence with enumeration of the godlike qualities, and devote the remainder of the chapter to a discussion of the demoniacal? This treatment is, of course, not restricted to Krishna's presentation of psychology, since the development of psychoanalysis and psychotherapy have carried to a much greater extreme the tendency to formulate a science of man's errors. The "normal" or "good" is, in Western psychological parlance, left *entirely* undefined, unless we assume that, by inference, the "normal" or "good" is simply the absence of perversions and distortions of man's capacities.

This comparison between points of emphasis selected by Krishna and those selected by many psychiatrists indicates that the excessive preoccupation with abnormality among students of human nature may have some kind of historical precedent more valid than the traditional Christian preoccupation with evil. But what is the logic of such apparently unbalanced treatment? Why does *Krishna* talk more about evil than good? May it not be because the godlike qualities *are never accurately definable?* It could be said that the godlike qualities are all living potentials of inward growth in beings, and there are no definitions, however we strain semantically, which accurately fix and delineate "the Mysterious Powers of Becoming" in man.

The demoniacal nature, on the other hand, is fixed—can easily be defined and examined—since it is dependent upon material attachments. Thus we see, on the second page of Chapter the Sixteenth, that the demoniacal is described as a materialistic view of nature and man:

> "Those who are born with the demoniacal disposition . . . deny that the universe has any truth in it, saying it is not governed by law, declaring that it hath no Spirit; they say creatures are produced alone through the union of the sexes, and that all is for enjoyment only."

But why does Krishna go on and on about the "gates of hell" that stand waiting for these materialists? Surely a Sage should not ideally be conceived as inclined to waste time fulminating against "sin," as have so many un-sage-like Christian ministers? Or is Krishna telling us that each man, however excellent his ideals, is *both* godlike and demoniacal, and that we need to recognize those deviations from "spiritual normality" which prevent us from attaining full stature?

At the time of Krishna, incidentally, there were no fulminating Christians, and the unnatural emphasis upon sin—something often amounting to what a popular writer once called "fascinated loathing"—had not yet saturated our culture. If we grant some claim of sage-like stature to Robert Crosbie, by the way, we will be interested to see that his comments on Chapter the Sixteenth in *Notes on the Bhagavad Gita* reverse Krishna's emphasis. Mr. Crosbie talks *almost exclusively* about the godlike qualities, and though he can define them no more clearly than Krishna did, his remarks amount to variegated re-assertions of the existence of god in man. This stress may be regarded as another attempt to help balance man's moral outlook—Krishna's object, too—and must have something to do with the needs of a time in which the majority have been taught, through sin-occupied religion, to expect far too little of themselves.

These considerations finally lead us to recognize, despite a natural aversion for too much talk about "sin," that some "warning against the ways of evil" actually has a rightful part in every religion; more, that one of the natural functions of *uncorrupted* religion has been to provide reminders of the frequent and disastrous errors of human ways. (Cf. H.P.B.'s *Voice of the Silence,* directed to her *pupils,* rather than to the Christian-conditioned public.) The concluding paragraph of Chapter Sixteen speaks well of the Vedas, probably because they represented in this respect, natural religion. The Vedas were not sin-preoccupied, enabling a teacher like Krishna to say, in effect, "Do not scorn the Vedas, for if you do it means only that you think yourself above error—a state of mind which can be productive of very great mistakes."

Yes, the theosophic philosophy is concerned with sin, as was Krishna, but in a different way from that to which we are accustomed. *Each man must learn to pick out his own errors,* no formula sufficing for their eradication. "Hold sway over thyself" is the only constant moral mantram, and for man to see the full significance of the idea of self-control he must have faith in the majestic extent of his powers —something not provided in Christianity. The *broad outlines* of emphasis in the *Gita,* despite the devotion of the largest portion of Chapter Sixteen to man's demoniacal nature, are all in support of a high and noble concept of what human beings may become. Robert Crosbie's commentaries expand this theme vigorously, in recognition

of the great drought of spiritual aspiration which always follows the pernicious doctrine of "unworthiness." Seeing all men as Krishna saw Arjuna, Mr. Crosbie is saying: "Forget the accursed notion that you are too weak, too inferior, too small, and rise to your stature as beings who can do and become far more than you presently dream."

The obviously different emphasis of Western Theosophy is worth much philosophic reflection. H. P. Blavatsky's title for her magazine, "Lucifer," indicates how definitely she conceived the need of freeing all minds she could reach from the Christian idea of a Devil. That Devil was but the crude personification of the weak-and-sinful-is-man psychology which had so long haunted the Christianized world. It was the intention of *Lucifer,* and *Isis Unveiled* as well, to indicate that the independent, rebellious, doubting and curious elements of the human mind were indications of the wide range of perception each man could reach, if he but learned to see the Divine within himself. The Christian God was but *half* of man, representing, in terms of the Three Qualities of the *Gita,* only *one aspect* of tamas, *one aspect* of rajas, and *one aspect* of sattwa. Satan, or Lucifer, was the other half, the "proud," self-originating, fearless aspect of individuality. Man needed to know this part of himself in some other light than the murky one inspired by the Original Sin dogma.

The principal reason why the Vedas were less concerned with evil than the Christian testaments are, was that, in the more philosophic religions of Krishna's time, evil was seen to be always corrupt thinking, feeling or acting, rather than corrupt *beinghood.* The power to act is never corrupted, though man's Arjuna-nature may put spiritual powers to evil uses. Thus the problems of Evil did concern all men who sought that greater wisdom which brings ability to perform "right action." Krishna spoke to these, the *voluntarily concerned,* of these dangers of "the lower Iddhi." Once having asserted the divine potential within all Arjunas, having made his resounding plea for each to recognize his own great heritage and strength, he proceeds quite logically to talk about Error and Evil in human thought. But never does the *Gita* imply basic distrust of *man,* as is the case with the Old Testament. The distrust of the lower self Krishna enjoins is, simply, distrust of *error.* Here, too, we may note once again, the tone of presentation is philosophic and psychological, rather than moralistic.

YOUTH-COMPANIONS ASK—

IN a philosophy with the idea of the Absolute as the basis tenet, it seems strange that all one can expect in evolution is a RELATIVE *perfection. Why can there not be an absolute end?*

We may say that all ends are *in* the Absolute, since that contains all. But if there were to be an absolute end, then the Absolute would not be Absolute: It would be conditioned by a stretch of time, no matter how vast in duration. If the Absolute be postulated, we have to say that It endures beyond time and space, and beyond, within and around all endings, no matter how perfect they may appear. That alone can be "absolutely perfect" which is absolutely changeless, since change implies that something becomes thereby either more perfect than it was before, or less so. Now, the only changeless "thing" *is* the Absolute, and It is far beyond qualities which have meaning for the mind. To say, for example, that the Absolute contains all perfection *and imperfection,* is to say nothing very satisfying to the intellect.

What joy, really, can the mind derive from the concept of absolute perfection? Surely such a state is beyond human vision, and beyond the sensory, psychic, or intellectual delights we commonly associate with something "perfect." The idea of absolute perfection probably appeals to the human being only when he is weary, and welcomes the thought that sometime the struggle will completely end. Yet we know that such "ending ends" are not in harmony with man's own innate character, for no sooner would all responsibilities and troubles be dropped, than one would start in *thinking* again, and the very principles of his nature would compel him to appropriate action. As long as the Perceiver is perceiving through any instrument it is subject to certain limitations and conditions, and any perfection will be relative to those conditions. Absolute perfection cannot be attained by an individualized being, since the immutable and abstract *power to perceive* manifests not. Perfections are the achievements of beings: the Absolute is no being, but the exhaustless origin of all.

The trials of the student-disciple in ages past used to be of a physical sort—he was tested for his bravery in the face of physical dan-

gers, for example. Now, the tests seem to be of a psychological nature, and the trials are largely inner ones. Is this a sign that mankind has progressed, or is it just another way of testing the same qualities?

Both, for it seems undeniable that men now are much more aware of and troubled by psychological states than they were ages ago, and yet, at the same time, we must admit that only an animal could be tested for *purely physical* bravery. As long as the mind is conscious and self-conscious, every test of physical courage is at the same time a test of psychological courage, since men face not only dangers, but the *fear* of danger. It may be said, however, that life in our present civilization offers greater challenge to the inner man than it does to the purely physical instrument.

It is possible, therefore, to transpose the ancient virtues and tests of strength into psychological terms, and we will find this a rewarding attempt. Take, for instance, the vow of poverty which pious men of old took as a first step on the path of the higher life. We can see that financial poverty is not the chief, or even an important, aspect of this vow, were we to take it today. The true vow of poverty, transposed into modern psychological terms, would perhaps be a vow to neither seek nor hold *any compulsive power* over another man. Wealth, as we know it, is mainly an instrument of power, giving its possessor the means to control or use other human beings for his own ends. The vow of poverty, then, would be the renunciation of all possessiveness as to things, people, or even the esteem of our fellows. It would be equivalent to that other injunction, to "appear as nothing in the eyes of men." Many who could renounce money, could not forsake the desire to be a "shining light" to at least one other person, to acquire *some* degree of personal acclaim.

Does a good act disturb the equilibrium of the universe, or is it only an evil act which does this? It is said that the Mahatmas are "karmaless" Beings, and this would seem to indicate that their actions do not upset the harmony of the universe, for "Karma works to restore disturbed equilibrium."

The elements of this question may be clarified if we remember that there is, in one sense, not simply *one* universe, but several—the physical universe, the mental, the moral, and the spiritual. Every act

on the physical plane affects the physical universe, and since it is preceded by some kind of action on the mental plane—every act originates in an idea—and some kind of motive on the moral plane, it is clear that those other "universes" are also affected by that action. Each of these worlds has its equilibrium. The physical world has what might be called a mechanical balance, and the processes of manifestation are constantly "disturbing" that balance. In fact, we may say that if at any time that balance was no longer being disturbed, it would mean that the universe was in a state of pralaya, or sleep. By analogy with the human being, we know that the instant that activity ceases in the physical body, we have death.

So there is nothing inimical in the disturbance of the equilibrium of the physical universe. The newborn babe often has to have his equilibrium violently disturbed in order to start breathing, and from that point on, the forces of creation and destruction are in constant opposition to each other. It is this opposition which causes the phenomenon of life as we know it.

When we come to consider the other universes—the mental and moral—we are confronted with a somewhat different situation. Cause and effect still pursue each other inexorably and in perfect relation, but there is now another factor, raising them beyond the merely mechanical interchange of the physical universe. In the *Light of Asia,* occurs a challenging statement that "there is a law which moves *to righteousness,* which none at last can turn aside or stay." This may indicate that the spiritual world does not have its equilibrium at a neutral zero-point, but that its place of true balance is to the right of center, on the positive, constructive side of nature. The same idea is indicated by the teachers of Theosophy, who have said that even though the White Adepts might be fewer than the black adepts, the former will prevail, since they are *allied with Nature.*

It is the disturbance of the moral equilibrium of the universe, then, which is detrimental. The Masters are "karmaless" in the sense that they initiate no negative, or evil, impetus on the moral or mental planes. As long as they continue to renounce Nirvana, they will automatically disturb the equilibrium of the physical universe, but they work ceaselessly to restore the balance of the inner, higher realms against the heavy drag of the world's materialism and selfishness.

MASTERS—THE FICTION AND THE FACT

[In January, 1896, having completed the publishing of letters from H. P. Blavatsky to her sister, Mme. Jelihovsky, Mr. Judge's *Path* magazine presented half-a-dozen letters H.P.B. had written to Dr. Franz Hartmann, a German theosophist and student of mysticism, who is best known for his life of Paracelsus (to which H.P.B. contributed several notes) and "The Talking Image of Urur," a fictional exposé of the foibles of T.S. members (published in *Lucifer* from December, 1888, to February, 1890). Dr. Hartmann had been at Adyar before the Coulomb scandal, and was one of those questioned by the Society for Psychical Research about the theosophical Mahatmas (see *The Theosophical Movement,* 1951 ed., pp. 83-5, 101, 175).

As Hartmann tells in notes appended to the letters published in the *Path,* an intrigue engineered by a young Brahman, Babajee, had estranged Olcott and Hartmann, since Babajee had circulated denunciations and slanders against Hartmann throughout the Theosophical Society without Hartmann's knowledge. When Hartmann complained to H.P.B. in 1885, with criticisms of Olcott, H.P.B. offered to explain the situation if Hartmann would visit her at Wurzburg, since she did not wish to write of the matters involved. Hartmann finally made the visit in 1886, and was shown Babajee's treacherous papers. Meantime, H.P.B. was under the necessity of defending Olcott's sincerity and perseverance in working for the T.S. and in serving the Theosophical Movement, while she admitted the limitations of his personal views of the Masters and their powers. The following extracts are taken from the last two letters in the series, which were published in the *Path,* March, 1896. The last letter is dated April 3, 1886, and evidently belongs to the same general period as a letter which Mr. Judge printed under the title, "H. P. Blavatsky on Precipitation and Other Matters" (*Path,* March, 1893; THEOSOPHY 37: 294 and 38: 16). The title of the present excerpts from these letters of H.P.B. is our own.—Eds.]

EVERY symbol must yield three fundamental truths and four implied ones; otherwise the symbol is false. You gave me only one, but so far it is a very correct one. In Adyar you have learned many of such implied truths, because you were not ready; now you may have the rest through self-effort. But don't be ungrateful, whatever you do. Do not feel squeamish and spit on

the path—however unclean in some of its corners—that led you to the Adytum at the threshold of which you now stand. Had it not been for Adyar and its trials you never would have been where you are now. . . . When you find another man who, like poor, foolish Olcott, will love and admire you as he did—sincerely and honestly—take him, I say, to your bosom and try to correct his faults by kindness, not by venomous satire and chaff. We have all erred and we have all been punished, and now we have learned better. I never gave myself out for a full-blown occultist, but only for a student of Occultism for the last thirty-five or forty years. Yet I am enough of an occultist to know that before we find the Master within our own hearts and seventh principle—we need an outside Master. As the Chinese Alchemist says, speaking of the necessity of a living teacher: "Every one seeks long life (spiritual), but the secret is not easy to find. If you covet the precious things of Heaven you must reject the treasures of the earth. You must kindle the fire that springs from the water and evolve the Om contained within the Tong: One word from a wise Master and you possess a draught of the golden water."

I got my drop from my Master (the living one); you, because you went to Adyar. He is a Saviour, he who leads you to finding the Master within yourself. It is ten years already that I preach the inner Master and God and never represented our Masters as Saviours in the Christian sense. Nor has Olcott, gushing as he is. . . .

As to the other side of the question, that portion of your letter where you speak of the "army" of the deluded—and the "imaginary" Mahatmas of Olcott—you are absolutely and sadly right. Have I not seen the thing for nearly eight years? Have I not struggled and fought against Olcott's ardent and gushing imagination, and tried to stop him every day of my life? Was he not told by me (from a letter I received through a Yogi just returned from Lake Mansarovara) in 1881 (when he was preparing to go to Ceylon) that if he did not see the Masters in their true light, and did not cease speaking and enflaming people's imaginations, he would be responsible for all the evil the Society might come to? Was he not told that there were no such Mahatmas, who Rishi-like could hold the Mount Meru on the tip of their finger and fly to and fro in their bodies (!!) at their will, and who were (or were imagined by fools) more gods on earth than a God in Heaven could be, etc., etc., etc.? All this I saw, fore-

saw, despaired, fought against; and, finally, gave up the struggle in utter helplessness. If Sinnett has remained true and devoted to them to this day, it is because he never allowed his fancy to run away with his judgment and reason. Because he followed his common-sense and discerned the truth, without sacrificing it to his ardent imagination. I told him the whole truth from the first, as I had told Olcott, and Hume also.

Hume knows that Mahatma K.H. exists, and holds to it to this day. But, angry and vexed with my Master, who spoke to him as though he (Hume) had never been a Secretary for the Indian Government and the great Hume of Simla—he denied him through pure viciousness and revenge.

Ah, if by some psychological process you could be made to see the whole truth! If, in a dream or vision, you could be made to see the panorama of the last ten years, from the first year at New York to the last at Adyar, you would be made happy and strong and just to the end of your life. I was sent to America on purpose and sent to the Eddies [William and Horatio Eddy, spiritualist mediums of Vermont]. There I found Olcott in love with spirits, as he became in love with the Masters later on. I was ordered to let him know that spiritual phenomena without the philosophy of Occultism were dangerous and misleading. I proved to him that [what] all mediums could do through spirits, others could do at will without any spirits at all; that bells and thought-reading, raps and physical phenomena, could be achieved by anyone who had a faculty of acting in his physical body through the organs of his astral body; and I had that faculty ever since I was four years old, as all my family know. I could make furniture move and objects fly apparently, and my astral arms that supported them remained invisible; all this ever before I knew even of Masters.

Well, I told him the whole truth. I said to him that I had known Adepts, the "Brothers," not only in India and beyond Ladakh, but in Egypt and Syria,—for there are "Brothers" there to this day. The names of the "Mahatmas" were not even known at the time, since they are called so only in India. That whether they were called Rosicrucians, Kabalists, or Yogis—Adepts were everywhere Adepts—silent, secret, retiring, and who would never divulge themselves entirely to anyone, unless one did as I did—passed seven and ten

years' probation and given proofs of absolute devotion, and that he, or she, would keep silent even before a prospect and a threat of death. I fulfilled the requirements and am what I am; and this no Hodgson, no Coulombs, no Sellin, can take away from me. All I was allowed to say was—the truth: There is beyond the Himalayas a nucleus of Adepts, of various nationalities; and the Teschu Lama knows them, and they act together, and some of them are with him and yet remain unknown in their true character even to the average lamas—who are ignorant fools mostly. My Master and K.H. and several others I know personally are there, coming and going, and they are all in communication with Adepts in Egypt and Syria, and even in Europe. I said and proved that they could perform marvellous phenomena; but I also said that it was rarely they would condescend to do so to satisfy enquirers. You were one of the few who had genuine communications with them; and if you doubt it now, I pity you, my poor friend, for you may repent one day for having lost your chance.

Well, in New York already, Olcott and Judge went mad over the thing; but they kept it secret enough then. When we went to India, their very names were never pronounced in London or on the way (one of the supposed proofs—that I invented the Mahatmas after I had come to India—of Mr. A. O. Hume!). When we arrived, and Master coming to Bombay bodily, paid a visit to us at Girgaum, and several persons saw him, Wimbridge for one—Olcott became crazy. He was like Balaam's she-ass when she saw the angel! Then came Damodar, Servai, and several other fanatics, who began calling them "Mahatmas"; and, little by little, the Adepts were transformed into Gods on earth. They began to be appealed to, and made *puja* to, and were becoming with every day more legendary and miraculous.

Now, if I tell you the answer I received from Keshow Pillai you will laugh but it characterizes the thing. "But what is [the] idea of you Hindus about the Masters?"—I asked him one day when he prostrated himself flat before the picture in my golden locket. Then he told me that they (the Mahatmas) were their ancient Rishis, who had never died, and were some 700,000 years old. That they were represented as living invisibly in sacred trees, and when showing themselves were found to have long green hair, and their bodies shining like the moon, etc., etc. Well, between this idea of the

Mahatmas and Olcott's rhapsodies, what could I do? I saw with terror and anger the false track they were all pursuing. The "Masters," as all thought, must be omniscient, omnipresent, omnipotent. If a Hindu or a Parsi sighed for a son, or a Government office, or was in trouble, and the Mahatmas never gave a sign of life—the good and faithful Parsi, the devoted Hindu, was unjustly treated. The Masters knew all; why did they not help the devotee? If a mistake or a flapdoodle was committed in the Society—"How could the Masters allow you or Olcott to do so?" we were asked in amazement. The idea that the Masters were mortal men, limited even in their great powers, never crossed anyone's mind, though they wrote this themselves repeatedly. It was "modesty and secretiveness"—people thought. "How is it possible," the fools argued, "that the Mahatmas should not know all that was in every Theosophist's mind, and hear every word pronounced by each member?"

That to do so, and find out what the people thought, and hear what they said, the Masters had to use special psychological means, to take great trouble for it at the cost of labor and time—was something out of the range of the perceptions of their devotees. Is it Olcott's fault? Perhaps, to a degree. Is it mine? I absolutely deny it, and protest against the accusation. It is no one's fault. Human nature alone, and the failure of modern society and religions to furnish people with something higher and nobler than craving after money and honors—is at the bottom of it. Place this failure on one side, and the mischief and havoc produced in people's brains by modern spiritualism, and you have the enigma solved. Olcott to this day is sincere, true and devoted to the cause. He does and acts the best he knows how, and the mistakes and absurdities he has committed and commits to this day are due to something he lacks in the psychological portion of his brain, and he is not responsible for it. Loaded and heavy is his Karma, poor man, but much must be forgiven to him, for he has always erred through lack of right judgment, not from any vicious propensity. Olcott is thoroughly honest; he is as true as gold to his friends; he is as impersonal for himself as he is selfish and grasping for the Society; and his devotion and love for the Masters is such that he is ready to lay down his life any day for them if he thinks it will be agreeable to them and benefit the Society. Be just, above all, whatever you do or say. If anyone is to

be blamed, it is I. I have desecrated the holy Truth by remaining too passive in the face of all this desecration, brought on by too much zeal and false ideas. My only justification is that I had work to do that would have been too much for four men, as you know. I was always occupied with the *Theosophist* and ever in my room, shut up, having hardly time to see even the office Hindus. All was left to Olcott and Damodar, two fanatics. How I protested and tried to swim against the current, only Mr. Sinnett knows and the Masters.

Do We Work For Humanity?

How can we be devoted to humanity—all of it—when individual segments thereof are far removed in attitude and ideas?

From one point of view it is easy to be devoted to humanity because it is the natural thing to do. Being a part of humanity we can be devoted to it, and as a segment we can understand other segments. Each of us is both Arjuna and Krishna, and can view humanity in two ways. Arjuna sees the armies drawn up before him—in fact, he sees nothing else, nothing but the segments. This kind of seeing brings despondency. He is overwhelmed. His vision does not extend beyond the segments to the whole. The viewpoint which includes the whole is Krishna's. He sees the armies as such and as part of the whole. He is not despondent—not even affected. Taking the viewpoint of Krishna we see the whole of humanity in the segment, and it is by means of the segment that we reach the whole.

Action in relation to humanity is part of a reciprocal process. It is a give-and-take. We receive from life everything we have, that we may also give. We give all the time, and though most of the giving is unconscious, there is an all-inclusive service which is the highest and also the simplest. It needs no special form, but flows through our own particular situation in life. This giving is real, and always can be suited to specific needs. Others may receive or not as they choose, but the giver who acts for and as the whole, finds freedom in his giving. So, while the individual segments we contact may be far removed from ourselves in attitude and ideas, we can be devoted to humanity through them by the true giving or devotion.

THE NOTION OF H.P.B.'S "MISTAKES"

LEAPING to several unjustifiable conclusions, some theosophists have at times decided that since H. P. Blavatsky admitted having made mistakes, her recording of the theosophic philosophy is untrustworthy, and therefore the individual reader is perfectly free to label this or that personally uncomfortable aspect of Theosophy a dispensable error of Mme. Blavatsky's. Once the notion takes hold that "H.P.B. made mistakes," it is but a step to the personally comfortable notion that mistakes are not actually important, since even great beings have made them. The strange aberration which thus develops becomes infinitely complicated as the mind pursues its warp. Few are bemused enough by the theory of moral relativity to seriously assert, for example, that because H.P.B. smoked cigarettes, everyone should take up smoking, whether he has any desire to do so, or not. Yet so profound is the mind's capacity for self-deception that it can persuade itself logically that because "all human acts are involved in faults," one need not be too concerned with right and wrong: motive, after all, is the main thing. (The mind is peculiarly capable of assigning desirable motives to inexcusable actions, where self is the chief consideration.)

It is well for the student of Theosophy, then, to examine closely the origin of the notion of H.P.B.'s "mistakes." It is true that no occultist claims infallibility, especially not with respect to activities on the physical plane. It is true that motive is the essential factor weighed in the balance according to the moral law of compensation. It is true that human acts are involved in error. But the truth of these statements is a matter of principle, not of words. A few quotations will set these ideas in their proper philosophic context. In her magazine *Lucifer,* in 1889, H.P.B. gave space to a correspondent who objected, "*You* have the great advantage over us, that you speak with absolute certainty on these points, in saying 'this is the esoteric doctrine,' and 'such is the teaching of my masters'." H.P.B.'s answer was a categorical denial of the position thus ascribed to her:

> I speak "with absolute certainty" [she wrote] only so far as my own *personal* belief is concerned. Those who have not the *same warrant* for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any

> more than her correspondent and his friends in any "authority" let alone "divine revelation"! Luckier in this than they are, I need not even rely in this as they do on my *intuition,* as there is no *infallible* intuition. But what I do believe is (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered;* and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

In the context of such a declaration, the fact that H.P.B. several times pointed out what she called her "mistakes," takes on a different appearance. Firstly, it may be recognized that had she herself not spoken of mistakes, the staunchest defense of freedom of conscience on the part of other theosophists could never have prevented a dogma of infallibility from attaching itself to the Message of Theosophy, with the result that the chief purpose of H.P.B.'s life would have been defeated. In the words of a theosophical Adept, "One of the most valuable effects of [H.P.B.'s] mission is that it drives men to self-study and destroys in them blind servility for persons." H.P.B.'s constant effort was to teach the principle that each man must be his own authority in matters of faith and belief, in order that he might judge for himself the influence of every idea and feeling, analyze the growth of a belief, and learn to distinguish between the three kinds of faith. H.P.B. taught that man must prove for himself that which he would add to his unshakable convictions, else the mind's structure of knowledge would collapse, sooner or later, like a matchstick castle. The theosophist, H.P.B. affirmed, must acquire wisdom in action by courageously studying his karma for clues to the mysterious threads of motive, and by impartial application of principles to events, using every situation as a means to enlightenment.

The concept of infallibility, by reason of which one man pre-empts the right of another man to examine ideas—and Karmic law—in his way, strikes at the root of that freedom of thought without which the pursuit of knowledge is an empty farce. H.P.B. was unequivocal in stating the theosophic teachings and their source in Masters of Wisdom, but her responsibility for passing on what she had learned in no way entailed a notion of personal infallibility—a distinction which was, in itself, a "secret doctrine" beyond the present reach of many minds trained in Western religions of revelation, "divine" pretensions, and the literal words of "God."

Apologists for a carefree theory of ethics often affect a sophisticated tolerance for the so-called "mistakes" of H.P.B., as a way of recommending a still greater tolerance for their own errors of omission and commission—the wish for vicarious atonement being by no means confined to communicants of the Church of Rome. As antidote for this heady notion, we may point to the passage in the *Gita* so meagrely quoted in this sophistical defense of human faults and failings. Krishna, after repeating the famous suggestion that the duty of another is full of danger—a proposition first introduced to Arjuna in the Third Discourse—continues with particularity in the Eighteenth:

> A man's own natural duty, even though stained with faults, ought not to be abandoned. For all human acts are involved in faults, as the fire is wrapped in smoke. The highest perfection of freedom from action is attained through renunciation by him who in all works has an unfettered mind and subdued heart.

"Freedom from action" is *spiritual* action, since spiritual action accrues no personal karma. In the most important sense, "the highest perfection of freedom from action" is demonstrated by H. P. Blavatsky, for as transmitter of the teaching of Theosophy, she had an unfettered mind (what fetters equal the strength of the personal idea, the notion that one is a Revelator or an Authority?) and a subdued heart: neither anxiety, fear, disappointment, or discouragement could overcome H.P.B.'s devotion to her work. Her aim was to serve the Cause of Masters, regardless of the consequences to herself; and while she might, upon occasion, express personal regret or sorrow, we may believe that her inner heart was calm in the consciousness that, as her Teachers said, "He who does the best he knows how, and that he can do, does enough for us." Must she not, in large measure, have accomplished what she urged her fellow-theosophists to attempt, *before* she recommended to them: "Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity. . . . 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.*"

When one cause of the self-confessed "mistakes" of H.P.B.'s was a too generous trust in her fellow-men, it is instructive to note her remark to her sister: "I am ready to give the last drop of my blood

for Theosophy, but as for Theosophists I hardly love anyone amongst them personally. I cannot love anyone personally, but you of my own blood." This statement evidently "conceals a mystery," yet it bespeaks, also, a subdued heart, a heart purified of all wishful illusions about influencing special persons. H.P.B. was not one to select arbitrarily a few students for particular favoritism, or to allow private dreams of this or that pupil's potentialities to interfere with strict adherence to the laws of spiritual growth, which deal out "gifts or special privileges" to no man.

What, then, of H.P.B.'s "mistakes"? It is for each student to examine the evidence, search out the principle—and discover the theosophic message left by H.P.B. in such "confessions of error" as may be found in "H. P. Blavatsky on Precipitation," "She Being Dead, Yet Speaketh," "My Books," "The Theosophical Mahatmas," and, reprinted in this issue, "Masters—the Fiction and the Fact." Wm. Q. Judge summed up the case in the light of the Guruparampara chain in his article, "Masters, Adepts, Teachers, and Disciples," remarking that "As she herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did."

H.P.B.'s mistakes, so-called, were the "mistakes" of an occultist who took upon herself the failures in application of those whom she tried to teach. If she erred, it was in favor of others, and at her own personal expense. If she failed, it was not for want of wisdom, nor for lack of good faith, nor because she stinted energy, effort, time, money, and work. For "mistakes" made in the line of her spiritual duty, and out of consideration for the end in view of drawing the developing intelligence of man to consider the great truths concerning destiny of the soul, H.P.B. publicly accepted the consequences, as her articles testify. Yet this public statement was no shamefaced confession—it was the finishing touch H.P.B. put upon the impersonality of Theosophy. She wrote to Judge, "I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think

of themselves *last.*" How many such did she find? Still, she held Theosophy aloft for all, without distinctions of any kind, advising W.Q.J. likewise:

> Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil. Don't be squeamish about things. Look at me —the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a "mistake" (so-called) of mine. . . . Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life—in its time.

It is the final irony of a life such as H. P. Blavatsky's that her so-called "mistakes" were the outcome of her own demonstration of the duty of a Theosophist to himself, as she describes it in her *Key to Theosophy:* "To control and conquer, *through the Higher, the lower self.* To purify himself inwardly and morally; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; *i.e.,* if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all." When student-theosophists have purified themselves *inwardly and morally,* it will be time enough to identify H.P.B.'s mistakes with their own forms of error—but when that time comes, they may have more instructive ways of interpreting her life and work.

THE KARMA OF MISTAKES

The two unpardonable sins: HYPOCRISY, *Pecksniffianism.* Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *Saintship* as the whitened sepulchre, and rottenness and *decay* within.

Even the mistakes, blunders and flapdoodles made in the T. S. result *finally* in good. The Karma thereof, sticks to the *producer* of it; the fruits of bitter lessons and experience profit to the Society.

—From an H.P.B. letter to W.Q.J., 1887

THE ETERNAL VERITIES

I: The Omnipresent Self

(I) "All Is Life."
(II) *"The Universe is worked and guided from within outwards."*
(III) "Each of these Beings either *was,* or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara)."

THESE words, from H. P. Blavatsky's *Secret Doctrine,* embody the fundamental conceptions of Theosophy as taught by her. All her voluminous writings, as all her life-labors in every direction, were for the one purpose of imparting these truths to all who might be wrestling with the great Mysteries with which Humanity is encompassed today as much as, if not more than, in former times. The same great ideas are repeated by her in a thousand forms of speech, and for every statement of them she supplies fresh evidences of their underlying and pervading actuality.

Behind all evidence and testimony to any fact—physical, metaphysical, or spiritual—lies the fact itself. Above and beyond any and all facts lies the apprehension or comprehension of their meaning, that is, the relation subsisting and persisting between and among facts. Antedating and succeeding any and all experience or understanding is the Intelligence, or Being, to whom alone the facts possess either actuality or meaning. As every being is a form of Life, physical, metaphysical, spiritual, capable of experiencing facts, *i.e., relations* with other beings, and capable of varying those relations, it follows that all experience and understanding begin and end with Beings. But, since no being is capable of independent—*unrelated*—existence, it necessarily follows that "there is That, which upon the dissolution of all things else is not destroyed," in which all Being must arise, in which all Being must exist, and which must be the Reality within and without all beings, That of which any and all things can only be conditioned reflections, expressions, manifestations, *embodiments.*

It is easily possible for any man to think there was a time when he did not exist, a time when he shall cease to be; exactly as it is

possible for him to imagine, "Never was time when I was not, nor shall I ever hereafter cease to be." As these diametrically opposed ideas *are,* as a matter of fact, metaphysical, held by different men at the same time, and by the same man at different times, it is self-evident that neither view has any but a relative validity: either one merely represents the particular *idea* of Self entertained, and in itself has neither validity nor non-validity. Both ideas can be but partial, since each one necessarily excludes the other, and depends for its verisimilitude upon the man himself. The man, not the idea, is the finality, and this whether as to the facts of experience, of understanding, or of Self.

Fundamental Truth, therefore, can never be found in any accumulation of facts or experiences; in any aggregation or aggregate of ideas; in any relation of the one to the other; but must be sought for in the man himself—if it is to be found, in fact, spiritual, *i.e., realized.* It must be self-sought, self-found, self-perceived, self-realized. The search for Truth must ever prove barren for any being so long as he partitions experiences, accepting some, rejecting others: pain is as much a fact of experience as pleasure. Nor can Truth be found by him who seeks the good and rejects the evil, for both evil and good are *factors,* as pleasure and pain are *facts,* in the life-experiences of every being. Nor can Truth be perceived at second-hand, by means of either the evidence of others, or of inferences derived whether from our own experiences or from those testified to by others.

Truth verily is in all experiences whether these be pleasant or painful; in evil, as in good; in the life-experiences of others as well as in our own: Truth exists in them, but they do not exist in Truth. "He who, by the *similitude found in himself,* seeth but One Essence in all things, whether *they* be good or evil"—he only is capable of perceiving Truth, because he has seen the common nature of all facts of experience, the common reactions to them, the common actions springing from experience and ideation, the underlying similitude in all that is. This common similitude is the Truth in regard to all that hath been, all that is, and all that shall hereafter be. "Realization comes from dwelling on that which is to be realized." That which is common to all is experience, is our reaction to it, is our action based upon it. This communal nature can mean but one thing: the One Identity, in all, as well as antedating all, surviving all manifested

things and beings. "THAT thou art, O little man: thou art This, and thou knowest It not."

Because man is a finite being, even while he represents in himself the three aspects of the Supreme Self, H. P. Blavatsky, as all her great Predecessors in all time, presents the One Identity for our apprehension as the Reality which can be sought for, found, perceived, realized, by dwelling upon the three-fold Eternal Verity, not "as present, as contiguous, as perhaps part-tenant," but as one's Self, as "the Knower in every mortal body."

Theosophy, or the Wisdom-Religion, comes from "Knowers of the SELF" who have realized that perfection for which we are still striving—from the Mahatmas of our Manvantara. Can these Mahatmas be found by the man of today, regardless of race, creed, caste, sex, nationality, or other human distinctions and differences? They can be found only by disregarding all these *differences* as finalities, and by "doing service, by strong search, by questions and by humility" —by Universal Brotherhood as the basis of conduct and relation with our other Selves.

PRIVATE LIVES AND NATIONAL KARMA

Neither the blessings nor the curses of men can influence, let alone alter, the Karma of the nations and men which they have generated in their respective Pasts. . . . Don't you know that the building of a nest by a swallow, the tumbling of a dirt-grimed urchin down the back-stair, or the chaff of your nursery maid with the butcher's boy, may alter the face of nations, as much as can the downfall of a Napoleon? Yea, verily so; for the links within and the concatenations of this Nidanic Universe are past our understanding.

Every transgression in the private life of a mortal is, according to Occult philosophy, a double-edged sword in the hand of Karma; one for the transgressor, the other for the family, nation, sometimes even for the race, that produced him. If its one sharp edge cuts him badly, its other edge may, at a future day, chop into mincemeat those morally responsible for the sins of their children and citizens. One Cain-nation is made to bite the dust, while its slaughtered Abel-sister resurrects in glory. —H.P.B. in 1890

ON THE LOOKOUT

"Can Your Pet Read Your Mind?"

So asks J. B. Rhine, the director of research in Extra-Sensory Perception, in the *American Magazine* for June. Dr. Rhine cites a variety of cases in which animals have exhibited what may be called a "sixth sense," or, possibly, he suggests, telepathy. In a famous experiment made shortly before World War I, Prof. W. Bechterev, a renowned Russian neurophysiologist, proved that "a lively little fox terrier named Pikki" would do whatever he was ordered. The trainer would "visualize the task in his own mind for 30 seconds and then, without speaking a word, give the mental command, 'Go!' " Separated by a thick screen, or placed in different rooms, the trainer and Pikki could still communicate, and Prof. Bechterev also found that he could dispense with the trainer entirely and himself give messages to Pikki, with the same success. Along the same line, Dr. Rhine has personally investigated a "mind-reading horse" at Richmond, Va., coming to the conclusion that the animal was guided telepathically by her owner.

Long Distance Feats

The astounding feats of certain animals in traversing unknown territory to rejoin their owners are, Dr. Rhine believes, a kind of evidence for animal telepathy, although the Duke University professor is careful to state that no *proof* is yet decisive on this point. One cat traveled 1,600 miles from Dunkirk, N.Y., to Denver, Colo., to rejoin her owners. A collie dog, taken along on a motor trip east from Oregon, was lost in Indiana. His owners traveled on, returning home by way of Mexico, and, six months later, the dog "staggered in, gaunt from privation and so footsore that he lay on his back for several days with his feet in the air." Letters to the Oregon Humane Society, when the incident was publicized, revealed that the dog "took the best route from Indiana to Oregon, crossing the mountains at Denver, and then heading northwest." In considerably slower time, but with just as mysterious a sense of direction, a turtle returned three times to a tomato patch in Milford, N.J.—the third trip, from a point five miles into Pennsylvania, across the Delaware river, taking him four years.

Dr. Rhine finds unsatisfactory the theory that the "homing instinct" is a function of magnetism, that the animal guides his trips by the earth's magnetic field:

> There is, as far as we know, only one explanation that could account for all these marvelous direction-finding feats of animals. That is extrasensory perception. We cannot say yet that this *is* the correct explantion; it will take more research to make sure of that. But it is the only theory thus far offered that could explain everything.

Forebodings of Danger

More dramatic examples of the psychic faculties of animals are the cases in which animals have sensed danger imperceptible to human beings. A bulldog, whose young master was suddenly taken ill with virus pneumonia, in West Virginia, "knew" the boy's danger even though the dog was in New York State. The boy's mother noticed that the bulldog "lay down in front of his absent master's bedroom door and shivered for hours. . . . When daylight came, Butch suddenly appeared to feel better and went to sleep. A short time later the mother received a long-distance phone call. Her son had been near death all night, she was informed, but now his fever had dropped, the crisis was past, and he was on his way toward recovery. The bulldog had seemed to be going through the boy's suffering with him when his own mother was unaware of it."

Another dog, this time in California, "predicted" the Long Beach earthquake, although his mistress could not interpret the message correctly: "One morning he unaccountably started howling dismally, and howled all day. . . . Finally, about 6 P.M., he stopped howling. At that precise moment the disastrous Long Beach earthquake occurred." Dr. Rhine's last example in this category is of a collie dog, owned by the superintendant of an explosives plant. The dog usually accompanied his master to the plant, remaining there all day, but one morning he returned home unexpectedly, and "crept whimpering under the bed." When his wife telephoned, the superintendant said that the dog had gone halfway to the plant with him and then turned around. "I called to him," he said, "but he simply wouldn't go any farther with me." A few minutes after this telephone conversation, the explosives plant blew up, killing everybody in it.

"DIRECT CONSCIOUSNESS"

It is H. P. Blavatsky's remark, in "Occult or Exact Science?" that "Even collective observation would go for nought, whenever a phenomenon happens to belong to a plane of being, called (improperly so in their case) by some men of science the fourth dimension of space; and when other scientists who investigate it lack the *sixth sense* in them, that corresponds to that plane." Since few investigators lay claim to the sixth sense, it may be appropriate to refer to the theosophical literature on the subject of animals, their psychic faculties, and their remarkable development of instinct.

A most suggestive statement occurs in H.P.B.'s *Secret Doctrine* (II, 525 fn.): the brute "lives an animal life of sensation just as the first human would have lived, when attaining physical development in the Third Race, had it not been for the Agnishwatta and the *Manasa* Pitris"— the celestial hierarchies responsible for awakening the mind in man. Earlier in the *S.D.,* H.P.B. explains the mystery of, and the gap between, "the informing principle in man—the HIGHER SELF or human Monad—and the animal Monad, both one and the same, although the former is endowed with *divine* intelligence, the latter with instinctual faculty alone" (II, 102-3). She says, an animal "is a living body, not a living being, since the realisation of existence, the 'Ego-Sum,' necessitates self-consciousness, and an animal can only have direct consciousness, or instinct" (I, 235).

ANIMAL EVOLUTION

Mme. Blavatsky's series on "Have Animals Souls?" (THEOSOPHY 7: 1, 33, 81) raises some interesting speculations on animal consciousness. Quoting Buffon's remark that the animal "does not think it thinks," H.P.B. retorts: "Who ever pretended that a cow or a dog could be an idealogist? But the animal may think and know it thinks, the more keenly that it cannot speak, and express its thoughts. How can Buffon or any one else know?" The reader is reminded of the statement in the *Transactions* that "the ant has conceptions of time and space which are its own, not ours" (p. 14).

Especially relevant to the mysteries mentioned by Dr. Rhine is the following passage on the karma of animals:

> The law of *compensation* is also active in the animal world. A dog that has to exercise its own sagacity to find food, will sooner develop psychical powers in that direction than one that does nothing but eat and sleep, and the individual or differentiated monad of the former will sooner reach the condition necessary to enter the human kingdom. The rudiments of hope, patience, faith, fidelity, confidence, etc., are found in the animal kingdom. By putting them into exercise, they will become stronger, and as no effort in nature is ever lost, they will find their uses. (THEOSOPHY 30: 276.)

To the natural question, "Is it possible for me who love the animals to learn how to get more power than I have to help them in their sufferings?" H.P.B. made this answer—which may also have some bearing for researchers in extrasensory perception: "They who love animals ought to show that affection in a more efficient way than by covering their pets with ribbons and sending them to howl and scratch at the prize exhibitions." (THEOSOPHY 4: 108.) Universal love would include a consideration and compassion for animals, but it would not expect to deal with them as human beings.

"THE DRUMS OF GLEN TUB"

Under the above title, a psychic phenomenon from the Scottish Highlands, suggestive of reincarnation, was described in the *Atlantic Monthly* for May. Lord Inverchapel, the author, presents it as a true ghost story, in which three English tourists, visiting Scotland for six weeks of sport, heard drums and the sound of marching men, but saw no accompanying figures. "The air was trembling and pulsing with their rhythm," it is related, and there seemed to be "a disturbance of the atmosphere as if caused by the passage of a large number of men." The throbbing of the drums was heard first as a faraway sound, grew louder, and suddenly stopped, followed by "a confused noise as of shouting, which slowly died away." Three people—a Mrs. Starr, her husband, and her brother—heard the drums, independently of each other, and all three found it natural to say "the drums," as if the incident had some peculiar significance for them. It is interesting to note that the music was heard while all three were fishing, in different parts of a stream. (*"Because—"* the children's book—describes the peculiar function of water as an astral conductor, in the chapter on Fairies.)

No previous encounters with mysterious and invisible drummers had been reported to the unofficial village historian who "knew the legend of every ghost in Lorne, Knapdaile, and Cowal," but the chronicles of the region contained an account of the destruction, in 1745, of a company of English soldiers who "had been drumming themselves back to their base in Invertullich when they had fallen into ambush . . . at the foot of Glen Tub and had been massacred almost to a man." Prolonged search by a genealogist brought to light the additional fact that both Mr. Starr's great-grandfather and Mrs. Starr's great-great-grandfather had lost their lives in 1745, in the slaughter at Glen Tub.

"A CLAMOROUS POSITIVE"

The explanation offered for the sudden clairaudience exhibited by the English visitors is that "The chance juxtaposition, on that autumn evening, on what must have been an anniversary of the massacre, of the descendents of two of the drummers had made of the negative deeply impressed upon the melancholy glen a clamorous positive. A positive for the ears of the Starrs alone." The Theosophical rationale of this sudden opening into the past is the fact that victims of sudden death live over, on the plane of the astral light, the scenes of violence, and this strong, impassioned nightmare reaches the sensitive—in this case those in the family line who may be, also, the very Egos who suffered the original tragedy. The extracts from the Master's letter on Kama-loka and suicides (THEOSOPHY 1: 426) relate that "In cases of collective murder, such as where many men enter or storm a building and cruelly kill the inmates after a prolonged struggle with the latter, the whole scene will often be reenacted several times a year so strongly that many can see it with all its horrible details, and nearly all can hear the sounds, the groans, cries, falls of bodies, and slashing of human flesh."

H.P.B. mentions in *Isis Unveiled* how for four hundred years after the battle of Marathon, "there were still heard in the place where it was fought, the *neighing of horses* and the shouts of shadowy soldiers" (1, 70). It is not to be wondered at that wars often perpetuate themselves over and over again in the same terrain; at the same time, we are left to imagine the atmospheric effect, psychically, which remains after physical hostilities have ceased.

Some Other Signs of the Times

As any farmer will insist, weeds grow faster, stronger and bigger than his cherished plants, and the world's "weeds" seem to be no exception. Rampant growths of prejudice and emotionalism, greed and possessiveness at the international as well as the individual level blind the eye to the small but sturdy seeds planted by thoughtful, fruitful minds. We reprint here some remarks by various individuals which indicate a slow spreading of the concept of individual responsibility, as opposed to the common attitude that we are victims of the machinations of a few "evil men"; which show a willingness to see our own shortcomings as the seeds whence spring the weeds in our neighbor's—or nation's—garden.

That these are small things should not dismay us. In Kaliyuga all good beginnings are small and relatively slow-growing. It is for us to nurture these beginnings, to hearten ourselves and others by their implications, rather than to bemoan, in vociferous inactivity, the horrendous errors of nations and mankind. Kaliyuga is an age of destruction, and it befits those who work for a golden age, to work *constructively,* on no matter how small and seemingly insignificant a scale. The more enticing task of destroying some looming evils beckons invitingly, but it too often absorbs all our energy, leaving none for the most necessary work of building.

"Going Back To College"

This year, for instance, Princeton inaugurated a new kind of reunion for its alumni. Instead of a week-end revel, where middle-aged business men lifted the beer mugs of their undergraduate days, and septuagenarians donned outlandish costumes and doffed both sense and sensibility, Princeton scheduled this year a two-day program of conferences in June, during which about 350 members of the class of 1926 attended regular classroom lectures on such timely topics as "The Future of Communism as a Force in World Affairs," "Future Incentives for Management and Labor," "The Far East and American Policy," "Liberal Arts in Everyday Life," "Religion in a Liberal Arts Course," "The Soviet Orbit in Eastern Europe" and "Western Europe—Key to World Peace."

OUR ADOLESCENT ATTITUDE

These days we are mightily worried about our adolescents. The New York teen-age drug addiction story highlights in lurid colors the fact that children are "growing up" into an undesirable adulthood with sickening speed. The "hot-rod" and motorcycle fever, the benzedrine craze, not to speak of more serious narcotic indulgence, are facets of a frightening picture of our adolescents. Where *are* the "happy years of childhood" going, we wonder in desperation, seeing five-year-olds clamoring for "radar" sets at Christmas, and miniature "atom bombs" for the Fourth of July?

Whence comes this fever, this restlessness, this lack of inner security which tortures young people into the most fearful excesses, which may trigger them into a life-long slavery to drugs, perhaps, all because they yearn for something "new and different," something that will make them feel "high," no matter what oppresses them or their world? Who can think the problem will be solved by a doubling of the narcotic squads, and a determined rounding-up of "dope" peddlers? But where do we start, in a field filled with such "weeds"?

"STEERING WHEEL BARBARIANS"

A highway engineer remarked recently that "we blame teen-agers for the very things we do ourselves. Our whole attitude is adolescent." Now, of course, this affronts us. *We* are not given to crazy "jags" like adolescents. We do not speed down these highways to destruction. True. But can we not trace the similarities of *mental outlook* between the average adult and the average teen-ager? Whether by common sense, experience, or conventionality, we hold ourselves back from flagrant excesses, but is not our culture responsible for the *attitudes* which determine the direction of those excesses?

The safety engineer mentioned above, Sidney J. Williams, assistant to the president of the National Safety Council, went on further to say that "our traits of showing off, passing the buck, blaming the other fellow, trusting that everything will turn out all right, come into full flower behind the steering wheel." All it takes to turn many people into "barbarians" is a steering wheel and a 100-horsepower motor. Mr. Williams declares that "the average car is undoubtedly safer than the average road, and both are safer than the average driver." (New York *World-Telegram,* Feb. 7.) We might go further

with Mr. Williams' "psychoanalysis," and show that exactly the same mental processes lie behind the tired businessman who stops for a cocktail on his way home at night, and the jittery teen-ager who meets a dope-peddler on the corner—only the teen-ager falls harder, faster, and far more devastatingly by the very nature of the uncontrolled energy of youth. A little drink "helps put the day behind us," our average man will say. But the same attitude, with the terrific drive of youth's energy impelling it, may help put the teen-ager's *life* behind him, before he has had a chance to learn how to live it.

"Why Gambling Thrives"

We turn now to a piece contributed to the New York *Times* by a New Jersey minister, which may serve to indicate a healthier tone in regard to our much-publicized criminals and gamblers:

> As we have followed the investigations of the Kefauver committee it becomes increasingly clear to us that the real villain, as well as the victim, in all this mess is John Q. Public. That means, of course, all of us.
>
> Racketeers and gamblers and low characters of all sorts thrive on the greed and avarice of the ordinary citizen. We Americans seem to have become money mad, with an insatiable lust for cash, and we want it quick and easy.
>
> Putting the crooks in jail or deporting them from the country will do no good unless we ordinary citizens change ourselves. The gangsters and gamblers are weeds that grow out of the soil of our morality. If we take the weeds away, and do nothing about the soil, more weeds will grow, and we shall have a new crop of Costellos and Adonises and the whole crew of them.
>
> Rather than being shocked at them we ought to be shocked at ourselves. We have heard in recent years the prayer of the Chinese Christian: "Lord, revive Thy Church, beginning with me." We might paraphrase this to fit the present situation by saying: "Lord, clean up this country, beginning with me."
>
> Frederick W. Blatz
> President, Westfield Ministerial Association,
> Westfield, N.J., March 16, 1951

Theosophists, perhaps would further paraphrase Rev. Blatz's slogan to enable the "Lord" to clean up his own "country" and let man assume full responsibility for his actions and their social consequences, without expecting heavenly intervention, but the essence of his re-

marks needs no revision. Truly, as the old saying has it, "Our follies make the crimes of our brothers possible," and an awakened perception of our individual responsibility in all such matters is the beginning that is needed to bring about "a change in the Buddhi-Manas of the race."

KARMIC OPTIMISM

In underscoring such small examples of hopefulness and constructive effort, the student of Theosophy is prompted by something other than a pretty faith in a golden dream of human brotherhood. As H. P. Blavatsky points out in her *Key to Theosophy,* when speaking of political reform, the "very law of Karma gives strength" to those who work to inculcate nobler conceptions of public and private duties:

> The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others, the Theosophist believes that he is not only helping them to fulfill their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions, he can make it either more difficult or more easy for humanity to attain the next higher plane of being.

"THE NIGHT MY NUMBER CAME UP"

Air Marshall Sir Victor Goddard, president of England's College Aeronautics, tells a true story of a warning dream in an article for the *Saturday Evening Post,* May 26. The dream came to a total stranger, who "saw" Goddard involved in a drastic plane crash, and assumed that he had been killed. The Air Marshall himself had no warning of the disaster, unless we count a vague sense of depression which he attributed to other causes, and since he did not give the dream entire credence, Goddard neither cancelled the flight nor altered any circumstances of the trip, although ten other people—civilians and air force personnel—came to be involved. As the fantastic situation predicted in the dream began to materialize during the flight, Goddard again resisted the impulse to direct the plane's pilot on the basis of the warning he had received. His reason:

> One shouldn't mess about, I thought, with the supernatural in other people's behalf. Do what you like for your own self. When it comes to others, make judgment on rational bases and under recognized rules.

Nevertheless, Goddard prepared the passengers carefully and thoroughly when the necessity of a crash landing was announced:

> And so I saw to their dressing up for this queer play with death. Not my business as a mere passenger, of course, but excusable officiousness, perhaps, in one who is certain that he is about to die.

The crash occurred, surprisingly, without serious injuries, and Sir Victor concludes his account by remarking, "So much for the vagaries of fate and the vagaries of dreams. . . . For my next crash I want no prior information. Makes one too 'nervy,' as we say. Quite spoils the enjoyment of flying."

Altering the Sway of Karma

Despite—and because of—the scepticism of its chief figure, the dream reported to the Air Marshall apparently was one of those "warning dreams for others who are unable to be impressed themselves," as classified by H. P. Blavatsky in the *Transactions* (p. 79). Goddard might have paid even less attention to a vision vouchsafed to himself than to one received by another person; perhaps he was impressed to some degree by the fact that whereas he himself might simply have been having a case of "flying jitters," the naval commander who was not even of his acquaintance could hardly have been deluded by a personal bias or fear. It is worth speculating, also, that the warning may actually have averted a disaster, even though Goddard did not alter his plans: the heightened awareness and intense concentration he maintained during the flight, together with his sense of responsibility for the other human beings connected —for no apparent reason—with the predicted catastrophe: these intangibles, while impossible to measure, should not be underestimated. It may be seen how this attitude of mind, and the dauntless courage of the pilot, were spiritual causes which mitigated the disaster that otherwise might have been fatal for all concerned.

"This Job of Dying"

Conceivably, the essence of "The Night My Number Came Up" is contained in a side remark by Sir Victor: "Dewing [the naval com-

mander who received the warning dream] hadn't said that I should be at this job of dying all day." One passage in the Air Marshall's account seems to record a glimpse of a deeper reality, prompted by a friend's experience when separated, for an interval, from his physical body. Goddard writes:

> The picture of what was going to happen in the next few minutes had been in my mind for the past twenty-four hours. But that picture had been incomplete. I had not visualized the people involved. I had only visualized a wrecked and broken Sister Ann [the plane] on a dim and rocky seashore in a snowstorm. A dismal, dreary scene, but an impersonal one. I had regarded it almost objectively, as though these good people and I were not really in it.
>
> I recalled how, in the first World War, at East Fortune, my friend Jenkins had crashed in a Sopwith Pup and broken his skull. He remained unconscious for three weeks. When he came round he told me how, immediately after the crash, he had found himself outside the wreckage, observing himself, inert and apparently dead, in the pilot's seat; saw spectators arrive, running and breathless, at the crash; saw how they anxiously wrestled with the wreckage to get at his own body, and how their expressions of regret and anxiety distressed him. He saw the ambulance arrive and the stretcher men. He felt regard but not concern for his own body.
>
> I wondered how I myself, my real self, would "see" all that was to be enacted on that forlorn beach when physical nature had its way with Sister Ann and her human cargo.

The karmic vision which reached Air Marshall Goddard, then, might represent not a false warning nor an inaccurate dream, but an opportunity of testing his psychic and mental reflexes in the "presence" of death—an experience of conscious immortality to the degree that he was able to dissociate his "real self" from the fate of a physical body.

ERRATUM IN JUNE "LOOKOUT"

In reviewing Prof. Gilbert Highet's article, "Teaching, Not Facts, but How to Think," in the June issue, page 380, we neglected to mention the source quoted, which was the New York *Times Magazine* for February 25th. We regret the error, especially since it may have deprived some readers of the opportunity to read Prof. Highet's discussion in full.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND.....Keizersgracht 411
BANGALORE CITY, INDIA.....15 Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA.....Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA.....51 Mahatma Gandhi Road
LONDON (W. 1), ENGLAND.....17 Great Cumberland Place
LONDON, ONTARIO, CANADA.....483 Dundas Street
LOS ANGELES (7), CALIFORNIA.....245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA.....Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22).....22 East Sixtieth Street
PARIS (5), FRANCE.....14 Rue de l'Abbé de l'Epée
PHILADELPHIA (3), PENNSYLVANIA.....1917 Walnut Street
PHOENIX, ARIZONA.....32 North Central Avenue
SACRAMENTO (14), CALIFORNIA.....1237½ H Street
SAN DIEGO (1), CALIFORNIA.....307 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA.....860 Pacific Bldg., 4th and Market Streets
SAN LEANDRO, CALIFORNIA.....1543 Morgan Avenue
SYDNEY, AUSTRALIA.....Federation House, 166 Phillip Street
WASHINGTON (8), D. C. .....2653 Connecticut Ave., N. W.

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

ISIS UNVEILED, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
THE SECRET DOCTRINE, facsimile edition, two volumes in one	8.50
INDEX TO THE SECRET DOCTRINE, for students	3.00
THE SECRET DOCTRINE *and* INDEX	11.00
THE KEY TO THEOSOPHY, facsimile of Original Edition	3.00
THEOSOPHICAL GLOSSARY, facsimile of Original Edition	3.00
TRANSACTIONS OF THE BLAVATSKY LODGE	2.50
THE VOICE OF THE SILENCE	1.50

Books by William Q. Judge:

THE OCEAN OF THEOSOPHY	2.00
LETTERS THAT HAVE HELPFD ME, new and enlarged edition	3.00
THE BHAGAVAD-GITA	1.50
NOTES ON THE BHAGAVAD-GITA	1.50
PATANJALI'S YOGA APHORISMS	1.50
VERNAL BLOOMS, selected articles from W.Q.J.	2.00

Other Books:

THE FRIENDLY PHILOSOPHER, Letters and Talks by Robert Crosbie	3.00
ANSWERS TO QUESTIONS ON THE "OCEAN," by Robert Crosbie	2.00
THE ETERNAL VERITIES, for children, new edition	2.00
TEACHER'S MANUAL AND GUIDE TO THE "ETERNAL VERITIES"	2.50
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY	2.00
LIGHT ON THE PATH, written down by "M.C." (Bombay Ed.)	.75
THROUGH THE GATES OF GOLD, written down by "M.C."	1.50
OCCULT TALES, by H. P. Blavatsky and Wm. Q. Judge	2.00
FROM THE BOOK OF IMAGES, a volume of Indian tales	3.00
THE THEOSOPHICAL MOVEMENT, 1875-1950	5.00

Pamphlets:

THEOSOPHY SIMPLY STATED (10 copies, 50 cents; 50 copies, $2.00)	.10
CONVERSATIONS ON THEOSOPHY, including the "Three Fundamental Propositions" of the Secret Doctrine	.10
REINCARNATION AND KARMA, containing the "Aphorisms on Karma" by Wm. Q. Judge	.10
THOUGHTS FOR THINKERS, a helpful essay	.10
WHAT IS DEATH?	.10
THE VOCATION OF LIFE	.10
THE UNITED LODGE OF THEOSOPHISTS, a statement of its history, purpose and methods	.25
FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H. P. Blavatsky	.25
EPITOME OF THEOSOPHY, by William Q. Judge	.25
ECHOES FROM THE ORIENT, by William Q. Judge	.50
MORAL EDUCATION, new and enlarged edition	.50
A CHRISTIAN AND A THEOSOPHIST	.25
THE LAWS OF HEALING, Physical and Metaphysical	.50
STATES AFTER DEATH, and Spiritualistic "Communications" Explained	.35
CYCLES OF PSYCHISM, The Import of Psychic Evolution	.50
HYPNOTISM—A PSYCHIC MALPRACTICE	.25

Prices subject to change without notice

Correspondence, orders etc., should be addressed to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California
22-24 East 60th Street, New York (22), New York